

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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NOTICE.

THE HINDU ORGAN.

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For one column	Yearly	112	50
do	Half Yearly	65	65
do	Quarterly	87	50
For half column	Yearly	65	65
do	Half Yearly	87	50
do	Quarterly	28	45
For Quarter column	Yearly	87	50
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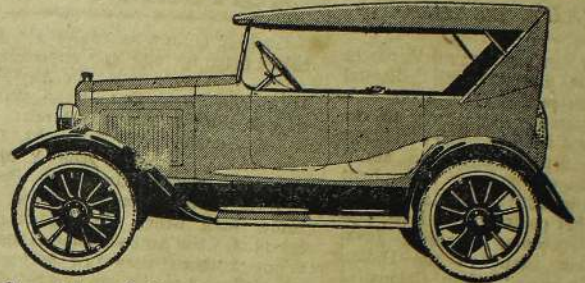
of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm, and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin, etc. Our Raktha Sudhai is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improve complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. P. charges for 1 or 2 boxes As. 8 only extra.

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RESULTS OUT NEXT WEEK.

Printed lists of winners available at Chemists and Stores after 10th October 1926

Little's Oriental Balm & Pharmaceuticals Ltd.,
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Y. 50.

GOVERNMENT TRAINING COLLEGE SCHOLARSHIPS:—The following candidates are among those that have been selected for a two years' course of training:—Messrs. V O Canagaratnam, R. Ganessampanthan, R. Rajaratnam, K. Sivapatham, M. Thuralasingham, J. T. Vyramuttu and T S J Selvaanayagam. The last named is to undergo one year's course of training since he is a Second Class Certificated Teacher.

Y. M. H. A. Activities in Jaffna.

THIRUNELVELY ASSOCIATION
AND ITS HISTORY.

It is very interesting to look back from the present status of this Association along the path of its gradual and continuous progress. When we compare our present with the past it is clear that our path has been widened with innovations in the same way as the basin of a small brook gets wider and wider as it receives more and more tributaries. When the originators started this body, it was only with one aim. They were chiefly interested in games and they thought that they could manage their play-ground better through a Union. So in the month of April 1911 the first meeting of this Association was held with the name of "The Thirunelvely Young Men's Hindu Union." The word Union impressed these young hearts very much and the subject "Union is strength" was very often the important item in the programme of their meetings; more than that, the saying "Union is strength" could be seen written across the thresholds of the houses of many a member. Men actuated with such intense feelings never stop until the goal is reached. The next step of this body was turned towards their religion. Many of their co-villagers had followed the wrong path without having some guiding principle. The great evil was in the form of a Mission School. Now this evil demanded their attention. A campaign was started to put a stop to its sway. After some trouble and undergoing many hardships they succeeded to establish the Thirunelvely Hindu School. The present Manager, the Secretary, the Treasurer and many other office bearers of the Thirunelvely Hindu School were some of the original members of the Thirunelvely Young Men's Hindu Union. While this work was in progress something very substantial in the matter of sports was achieved. The play ground which was then a mere patch of narrow land was extended and cleared of thorny bushes and ant hills which were the haunt of many poisonous reptiles. Poor members! What could they do? They had to labour with their own hands because they had no funds to command other hands.

CHANGE OF NAME.

Now new hands took up the reins into their hands adopting an alteration in the name. The word "Union" was changed into "Association." For the seniors were afforded farewell to distant lands. Some crossed the seas, others went to prosecute their studies further, some others had to give their entire time and service towards the school management. The new members for a time followed the footsteps of the old. But a novel idea had entered their heads already. Sports and Religion seemed too narrow a field for their energy. Now that they were accommodated with a small room by the Thirunelvely Hindu School, they shifted from their old home the Sivagnana Tharai Vidyasalai Mandapam; and here they conceived the idea to form the nucleus of the Library and Reading Room. About fifty books were collected from members old and new, and were placed in a small desk aliyah bought for the purpose and given in the charge of a Librarian. The "Ceylonese" and the Tamil Paper "Sinhala Mithran" were subscribed for. Very soon about a hundred and fifty books were placed at their disposal, and therefore another aliyah, a bigger one, had to be bought. By now the Library and Reading Room had taken a firm foothold. While doing this, some improvements in the religious propaganda were effected. Many public lectures and Kathaprasangams were conducted under the auspices of this Association. Also they held an initiation ceremony during this time.

SUPPORT FROM THE F. M. S.

About this time this Association was enrolled as a branch of the Central Young Men's Hindu Association; under this big body they gained much experience and inspiration. But they did not long enjoy this privilege; they were left alone to look after their own affairs. In the year 1919 this Association underwent a revival. Encouraged by the good will of some of the old members in the F. M. S., the Committee of the Association drafted an appeal for contribution to put up a permanent home. Their pains were rewarded by the receipt of funds from some of the interested young men in the F. M. S. With this as a reserve and helped by the worthy President of the Association the building which is now their home was put up in August 1919. Very soon they received presents of books from every quarter. The number of books amounted to three hundred and another aliyah was required to stock them. And also furniture for the Reading Room was wanted very badly. These things at last were procured chiefly through the help of some of the old members who are residents in the village and further they became subscribers for the "Ananta Bazar Patrika," the "Ananta Bhojini" and the "Hindu Organ." The Reading Room and Library having been fairly established other activities were taken in hand. Every spare piece of ground surrounding the building was planted with various useful plants, flowers and creepers. This garden was useful to them in many ways. It made the place beautiful. It provided them with funds. It made the Reading Room cool and thereby made it an ideal place for study; and it made the members under and something about Agriculture.

Again the relief of the Management passed into new hands. The members who were till then engaged in the work had gone out to be employed in other walks of life. With the advent of new hands the work also revived with fresh energy. Further improvements in the buildings and garden were made. More books for the Library were collected, and another big undertaking came in for their consideration.

"THANIR PANTHAL"

Up to this time a Thanir Pandal at the Thirunelvely junction during the Nallur Kandamam Temple Festival days was managed by certain families. But this was not done regularly and in 1920 it was dropped off altogether. It was very essential, considering the size of the junction, that the Pandal must be set on a firm footing so that the work might be done better and with more regularity. And therefore the Young Men's Hindu Association took the work in hand. And although the cost was great and the management difficult, the Thanir Pandal is being managed, to the entire satisfaction of all concerned. During the last six years the Thanir Pandal was conducted regularly and well and during the coming festival days the Association hopes to do the work better still.

FIFTEENTH ANNIVERSARY CELEBRATION.

The Association celebrated its fifteenth anniversary in last May; and the members tried their best

Continued up.

Jaffna Oriental Studies Society.

ANNUAL GENERAL MEETING

The annual general meeting of the above Society was held at the Nallur School on Monday the 27th at 4.30 p.m. Mr. L. M. D. Robinson, Acting Director of Education presided.

Mudaliar C. Rasanayagam, the Hon. Secretary of the Society read the following report:—

ANNUAL REPORT.

The Jaffna Oriental Studies Society was inaugurated in the year 1921 and the examinations of the Society have been held since 1923. In the Tamil examination 17 out of 37 candidates were successful in 1923, 20 out of 41 in 1924, 21 out of 69 in 1925 and 41 out of 114 in 1926. In the Sanskrit examinations 6 out of 9 in 1923, 4 out of 10 in 1924, 8 out of 10 in 1925 and 7 out of 13 in 1926 have been successful. Of the successful candidates in 1923, 1924, 1925, 1926.

Tamil Pandita were	1	3	5	8
Tamil Bala Pandita were	6	11	8	13
Tamil Praveśa Pandita were	10	9	10	23
Sanskrit Pandit	2	4	2	4
Bala Pandit	—	—	—	—
Praveśa	4	—	1	2

Thus it will be seen that the Tamil examinations have become popular and the number of candidates steadily increasing every year. The Sanskrit examinations are taken by the students of the Classical School, Chunnagam only and hence the limited number of candidates. There are no inducements held out either by Government or by anybody else to make the success in Sanskrit examinations compulsory for any purpose. A great deal of impetus is given by the Superintendent of Training College to make those who are being trained as Vernacular teachers to take up the Tamil examinations of their Society. As Vernacular teachers will be the future repositories of Vernacular learning and as the conservation and progress of its literature will mainly depend on them, a trained Vernacular teacher with a knowledge of the higher classics in the Vernacular will be a great asset to Vernacular education. It is hoped that the present system of curriculum will be continued in the Training College with even greater vigour for the better dissemination of Tamil education. It was resolved at the general meeting held last year that the Government be requested to recognize the examinations of this Society in the matter of appointments as Teachers and Inspectors by giving preference to those who are successful in the examinations of the Oriental Studies Society and to pay those who are already in service a higher pay, the other qualifications being equal. It does not appear that the resolution has been given effect to and it, therefore, behoves this Society to move the Government again through the Director of Education.

It is a matter for regret that not even a single candidate has taken a first class in any of the examinations this year and therefore there is no presentation of medals. Only one candidate reached the second class in the Praveśa examination.

Of female students one passed the Bala Pandit in 1923, one the Praveśa in 1924, 4 the Praveśa in 1925 and one the Bala Pandit and two the Praveśa in 1926. Although it is a matter for congratulation that female students are taking up the examinations of this Society, yet that their number is not increasing annually should be deplored. Out of the nine successful five have been from Ramanathan College, Chunnagam.

Six Committee meetings were held during the year.

Mr. J. T. Sadasiva Iyer, who was the Hon. Secretary of this Society since its inception had to resign the Secretaryship as he was transferred to Baidicalon. Mudaliar C. Rasanayagam consented to act as the Secretary with Mr. K. S. Navaneetha Krishna Bharathi as Assistant Secretary.

The subscriptions and fees recovered during the year amount to Rs. 196.00 and the expenditure Rs. 102.53 leaving a balance of Rs. 94.47 which with the previous balance Rs. 325.44 amounts to Rs. 419.91 to the credit of the Society.

ELECTION OF OFFICE BEARERS.

The following were elected office bearers for the ensuing year:—President: The Director of Education.

Honorary Member:—Hon. Sir P. Ramanathan, Sir A. Kanagasabai, Mr. F. A. Kingsbury, Swami Vipulananda, Swami Koudrakoddeswara, Hon. Mr. S. Rajaratnam.

Vice Presidents: Mudaliar C. Rasanayagam, Mr. S. Kandiah, Mr. S. Natesapillai.

Hon. Secretary: Mr. K. Kandiah.

Treasurer: Mr. K. Kanagarayar.

Committee:—Mr. Nageswara, Rev. Father S. Gnanapragasa; Messrs. T. A. Thuralayappillai, M. S. Rajaratnam, O. Arulampalam, A. Ponniah, S. Gnanaseelan, K. S. Navaneetha Krishna Bharathi, S. Sakkirukkal, V. Coomarasamy and Rev. Bro. S. Phillips.

MR. ROBINSON'S SPEECH.

Mr. Robinson congratulated the Society for the good work done during the past year. He was glad to see an increase in the number of Pandita who passed the examinations. He hoped that these Pandita would not remain satisfied with their degree but carry on their studies for the love of learning their Oriental languages and even do research work. He congratulated Ramanathan College on its success. The financial state of the Society was satisfactory.

He wished to state that when the salaries scheme for teachers was being revised the salaries for Pandita also would be considered and included.

Mr. S. Natesapillai proposed a vote of thanks to the President, which was seconded by Mr. T. Kalliaspillai.

Continued.

To enlist the sympathy of the public by various means. Sometimes plays were staged and during other times there were smaller items and social gatherings. But they did not call all these years to distribute prizes for Regular Attendance, Sports and Religion. In the distribution of prizes an advance was made. Religious examinations were held quarterly and very valuable prizes were given; and now during the present year the various activities hitherto managed, supplemented by others of minor importance, are receiving the proper attention. The building is being extended and the garden is planted anew, and we hope that this Association will prosper for ever. Many District and Reviews are subscribed for and the Free Reading Room and Library may do everything good to one and all alike.

CORRESPONDENCE

LARGE SCALE FARMING.

The Editor,
"Hindu Organ."

Dear Sir,

Will anybody in the Agricultural Department or any one of your numerous readers kindly let me know through the medium of your valuable paper the total amount of land required in Irramadu to do paddy farming by modern machinery together with a good estimate to run it as prepared by Doctor Pearson in connection with trawler fishing in Ceylon.

Teluk Anson,
Perak.
21st Sep 26

Yours etc,
V. N.

ONE OF TWO THINGS GRANTED.

The Editor,
"Hindu Organ."

Sir,

Yesterday's mails from Ceylon brought letters to the residents of Kokuvil, Koodavil, Thinaival north, Vannarpanal north, Anacottai etc, who are in Malaya bearing the Kokuvil Post Office stamp, and it was a gratification to find that viable response has been made to one of two important appeals made by the above residents from long time ago. Their thanks are due to the Postal Head of Ceylon who, it is their expectation, will not long delay the grant of the Post Office proper with all its inherent facilities.

We now await the response of the other Head, the General Manager of Railways, to our appeal for the Kokuvil Railway Station which appeal is perhaps much older than our appeal for the Post Office. It is a common belief that too many heads put together could arrive at a decision too soon, but in the case of the Kokuvil Railway Station the too many heads of the General Manager of Railways and his deputies and of the Railway Advisory Board have not yet arrived at any concrete decision. What if they get inspiration from the single Postal Head?

Kuala Lumpur,
22.9.26

Yours truly,
V. W. T.

INDIAN & FOREIGN.

QUESTION ON MYSORE'S TRIBUTE.—The Mysore State pays annually a subsidy of Rs. 35 lakhs to the Indian Government out of their revenue of one crore. It is now understood that a despatch has been sent to Sir M. Visveswaraiah who is now in England in connection with the Backbay Inquiry Committee, to use his visits to negotiate with the Indian Office for the reduction in the subsidy and recovery to the State of the Tariff revenue on the State's imports which is now credited to the Indian Exchequer which amounts to more than 60 lakhs.

NEW GOVERNOR GENERAL OF CANADA.—Viscount Willingdon, former Governor of Madras accompanied by Viscountess Willingdon sailed from London, on September 25th for Canada to take up the Governor Generalship.

A NEW MUSEUM FOR BENARES.—It is understood that Mrs. Walter Tibbitts, wife of Major Walter Tibbitts, is on her way to India to lay the foundation stone of the Voice of the Orient Museum at Benares. The Museum is to be built out of the munificent gift of this lady as a memorial to her late husband. The patron of the gift is Field Marshal Pooh. The lady whilst in India will be the guest of the Maharajah of Mysore who is intimately connected with the University of Benares.

A. D. O. TO WED GOVERNOR'S DAUGHTER.—It is understood that the wedding of Captain Portal, A. D. O. to the Governor of Madras, with the Hon. Cecily Goschen, daughter of Lord and Lady Goschen will take place in the middle part of November in Madras.

FREE DISTRIBUTION OF THE 'GITA'.—It is understood that Kishanbhadji, a Marwar, has donated Rs. 50,000 for publishing the Bhagavad Gita in the different Vernaculars for free distribution among poor Hindus of all castes, recommended by the Hindu religious Societies. This amount will form the nucleus of a large fund which will be collected and named the Gita Free Distribution Fund under the charge of Swami Ramnathji. The office with a press will be established in Bombay. Swami Ramnathji will shortly visit important centres to enlist public support.

PROF. O. V. RAMAN'S DISCOVERY.—An interesting discovery, which promises to throw light on the mystery of magnetism and its relation to Chemistry has been made by Professor O. V. Raman, F. R. S., and his associates in the research in Calcutta. By using highly sensitive refined optical methods, it has been demonstrated that molecules of all common liquids or paraffin, for instance, when placed in a strong magnetic field, orientate and tend to place themselves, so that certain favoured directions are parallel to the field. Investigation shows every molecule in its liquid state to possess different magnetic properties in different directions and actually enables these differences to be measured and connected with the chemical structure of molecules.

Thirunelvely Y. M. H. A.

FIFTEENTH ANNUAL GENERAL MEETING.

The following is the report of the Thirunelvely Young Men's Hindu Association read on the occasion of its Fifteenth Annual General Meeting held recently:—

The year on the whole, has been very successful to all concerned. The work of the Association has been more or less strenuous. The Association ought to thank all men of light and leading for their advice and financial help. In fact the work could never have been done without assistance, and plenty of it at the hands of its well-wishers. Therefore it is that the 15th Annual Report is presented with genuine pleasure.

MEETINGS.

There were 45 during the year. The Members took an active part in everyone of them, especially the debates proving a success every time. Essay Reading 13 Debates 10, Extempore Speeches 3, Reading of the Association Paper 11. Besides these, at 7 meetings the members went into committee; and there was one special meeting.

The meeting are conducted both in English and in Tamil alternately on Saturdays. The monthly paper "Kalamagan" since its inception in 1920 has been very successful in disseminating knowledge and the editors have to be congratulated.

PUBLIC LECTURES.

There were two of them. On Saturday the 11th July, 1925, Pandit V. S. Rajayyanar of Parameshwara College delivered a very instructive lecture on "சைவசமயம்." Again on the 26th of December Swamynatha Pandithar Ayl. spoke at length on "அறம்." Both had abiding influence on the audience.

RELIGIOUS ACTIVITIES.

Unlike other years, examinations on religion were held at the end of each quarter, the necessary syllabus having been circulated three months ahead. Students of the third standard and above including the eighth were allowed to compete. Prizes were distributed immediately after the selection of the prize winners. Pandit Rajayyanar distributed the prizes for the first quarter and Swaminatha Pandithar Avelkal for the second quarter. Heart felt thanks of the Association are due to both these gentlemen for their enthusiastic support. Pandit Rajayyanar had the kindness to draw up the syllabus and personally attend to the setting of the papers etc.

The special festival of Saraswathi Pooja was celebrated in a most fitting manner and the Thanir Pandal was successfully managed this year. It was begun from the 10th festival day and continued till the end, all members taking a lively interest in it. A larger patronage in the shape of contribution for the next Thanir Pandal is prayed for.

READING ROOM & LIBRARY.

The Library contains at present about 400 volumes. Most of them were collected during the past years, and just a few have been added to the stock. The well wishers of the Association are requested to send in more works of Tamil Literature. At present the Tamil books in the Library are not adequate in number.

The Association subscribes for the "Hindu" an English paper, and "Thamil Nadu" and "Rama-krishna Vishayam" both Tamil Magazines. The sincere thanks of the Association are due to Mr. K. Chinnathambi of Kuala Lumpur for his most estimable gift of an annual subscription for the "Hindu" and the "Thamil Nadu" and to Dr. V. T. Pasupathi, who had the kindness to send the "Daily News" for the most part of the year; and it is further hoped that he will extend his kindness to the Association the following year also. Mr. K. S. Ramalingam has been kind enough to send the "Vedanta Kesari" regularly and Mr. A. K. Ponnambalam continues to bear the subscription for the "Rama-krishna Vishayam" and the members feel grateful to them for this act of kindness.

TEMPERANCE WORK.

The Association makes special mention of activities in the Temperance Campaign. The efforts in that direction have been crowned with a brilliant success.

SPORTS.

The physical side has been attended to most delightfully in the matter of Sports. The Association believes in the physical development of the young, and materials for playing football, cricket, and volleyball are at the disposal of the members. A good ground of its own is at the disposal of the Association.

In conclusion, the thanks of the Association are due to the well wishers and sympathisers for their help and kindness. It is working for a good cause and requires the co-operation of the Hindu Community to ensure success and happiness. The least sign of rebuff among the members is sure to be baneful. United support is required. Further, money is also a great need. The subscription from members is not enough and so the Association prays earnestly for voluntary contributions from an intelligent, sensible and kind-hearted public. May the great God, the Giver of all good, bless the Association with peace, prosperity and plenty that it may live not only for its own good but also for the good of others.

NOTICE.

The undermentioned Government timber lying at the Kankesanthurai Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna, on Friday, October 15, 1926, at 9 a.m.:

24 Sainlogs.

J. D. SARGENT,
Conservator of Forests.

Office of the Conserv. of Forests,
Jaffna, 27 Sept., 1926,
G. 667.

The Human Evolution.

ITS PLAN AND PURPOSE.

The following is a summary of a lecture delivered recently by Swami Sharananda of the Ramakrishna Mission, Mylapore, Madras at the Math:—

"To those who reflect a little upon the process of life, it will appear to be a movement, a flux, a process of becoming. Many of the modern philosophers have built their systems of philosophy on the conception of life as a movement. Taking an unsophisticated view of life, we see that all on a sudden, a child is ushered into being from some unknown state. The child grows in his surroundings, develops his body and mind, fosters ambitions which become partly fulfilled and partly unfulfilled, and finally leaves this world. How and whence he came and whither he goes,—all these are kept hidden from man's knowledge. Philosophers alone venture to offer solutions to these problems.

This life has been designated by ancient thinkers as a Samsara or a movement from birth to death and again from death to birth. Man can be compared to a plant. The plant comes out of the seeds, and then it produces the seeds which die giving rise to fresh plants. The animal life also follows the same course. It is something like the rise and fall of the wave and it has been going on from eternity to eternity. It is not a mere rise and fall, but there is a forward motion as well. When we compare the state in which society must have existed some thousands of years ago with its present state, we feel that the present-day society is quite different from the society of prehistoric times. This change is brought about by what we call civilisation. Human society has evolved from the primitive and savage condition to the civilised stage.

PROCESS OF EVOLUTION.

Western evolutionists say that evolution is a process of becoming. Now let us consider what it is that evolves in man or in human society. Western evolutionists say that it is the efficiency of life that is evolving. Compared with the ancient savage, the civilised man is more efficient. Again, studying this rather difficult phenomenon of evolution, biology has discovered how it takes place, marked the different links in the chain of life and traced them even to the vegetable kingdom. It was found by observation and analysis that the same process which we notice in a more evolved form in human society is going on also in the animal and vegetable kingdoms. The same law is operating there as well. Life marches forward from the less efficient to the more efficient,—from the vegetable, the insect, the animal, to the man. In this theory of evolution, we notice clearly that the idea is taken from the purely physical manifestation of life as body. Naturally the evolutionists took the theory as embracing what they call the species or the forms of physical expressions. In the beginning of this earth, when it became habitable, the first manifestation of life was vegetable, and then came the reptile, the fish, the lower vertebrate and finally man.

Coming to human society again, we notice different stages of development—the savage, the semi-savage and the civilised. Though there is no change of form, there is a change in the internal life, the mind. Behind the biologist's definition of the evolution of life, we see that the materialistic standpoint is predominant. In short, they say that life is evolving when it manifests more and more power and greater and greater dominance over external nature.

MANIFESTATION OF INTELLIGENCE.

But this explanation of evolution as the expression of capacity to make nature subservient does not lead us to understand the ultimate value of life. For instance, we all instinctively feel that a Christ, a Buddha or a Sankara is the last word of human evolution. Their influence on human society has been tremendous, though they had not the material power which a Napoleon or an Alexander possessed. Hence efficiency is not the test of the evolution of life. Let us consider what the Hindu saints and sages had to say on this matter. To them, this Samsara appeared to be a peculiar thing. By their analysis and intuitive introspection they found out that evolution does not mean efficiency, but the manifestation of intelligence (Chit). A cultured or evolved man manifests more intelligence than a savage. What is true of man is also true of animals and vegetable; for the whole creation is a series expressing different aspects of life, all forming different links in one and the same chain. Therefore the intelligence which is seen expressed in man must also be found, though in a lower degree, in the animal and vegetable kingdoms. A close examination will show that the intelligence which is manifested in the perfect man is found in a crude form in the lower orders of life. The Sanskrit word for this intelligence is Chit. It is the pure principle of consciousness. It is this Chit that differentiates the living from the non-living. It is the subtle essence of all forms of consciousness. In human life, it exists in all the three states of consciousness, i.e., Jagrat (the awakened state), Swapna (the dream state) and Sushupti (the deep sleep state). In the Jagrat state, the principle of consciousness is mixed up with its contents, the impressions of the objects which have been perceived and felt. It associates itself with the body as the perceiver and feeler. Then it is called Vywa. In the dreaming state, the consciousness of the objective world is absent and the Ego is closely associated with the memory in the form of ideas. Then it is called Taijasa. There is another state of consciousness which is almost purely contentless as in the deep sleep state. It feels its own existence while it is unconscious of other things. This shows that the Chit is not a faculty of the mind but quite different from it. The Chit exists even in the unconscious state when there is no activity of the mind. It is the golden thread running through all the three different states of consciousness and is at the background of all human personality, giving unbroken continuity to it. It is Swayamprajna—conscious of its own existence—and Swayakara—self-luminous and so quite unlike material objects which are not self-existent. It is the intelligence

Continued up.

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H. 48. S. VEERAGATHIPILLAI.

4-10-1926 Continued.
of the living beings, which illumines the material objects. It illumines itself in the deep sleep state, the mind in the dreaming state and the objects of the senses in the awakened state.

ATMAN IS FOUND IN MAN, BEAST AND PLANT.

This principle of consciousness, the Atman, is also found manifested in the vegetable kingdom. The growth of plants and their response to external stimuli as shown by the experiments of Sir J. C. Bose are sure signs of the existence of the same consciousness. This consciousness becomes more and more manifest in the higher and higher grades of life. In the animal, the response is more distinct than in the vegetable, and therefore the consciousness of its own existence is seen to be more vivid. Again in the human plane it is still more vivid. Hence it is the degree of expression of intelligence or Chaitanya that is the real mark of the evolution of life. The Western evolutionists only perceived the external forms or the evolution of the species from less efficient to more efficient forms. They took into account only the efficiency of life but not the expression of intelligence. The ancient sages of India said that the real efficiency or progress of life depends upon the expression of intelligence.

The present state of life is the result of an adjustment. We have to combat against the external and internal forces of nature. The more successful the struggle against these forces, the greater is the evolution. For instance, a savage is more subject to these forces—both external and mental—than a cultured man. He thinks that his diseases are due to the malice of evil spirits and he propitiates them sometimes with success and sometimes without it. The cure is not in his hands. But a civilised man understands the laws of nature and the secrets of physical life and he effects a cure for his diseases. Here is expansion of life, a comparatively greater freedom from the operations of the external forces. The higher we ascend, the more marked becomes the conquest of matter. In a similar way, the civilised man is endowed with a greater measure of refinement, culture, purity and other qualities. In the perfect man, we find an absolute conquest of matter—conquest of the body and mind. He is not fettered. He has completely broken the shackles of matter, from which the principle of consciousness is perfectly set free. The realisation of this principle is the last stage in the evolution of man.

The materialistic evolutionists posit that the urge behind the evolution of life is the will to live or the desire for self preservation from the opposing forces. Hence they also believe that the embodiment of life which is defeated in the struggle for existence ceases to exist. They believe in the survival of the fittest. It is only that form of life which is efficient enough to withstand the external onslaught that can exist and progress. But according to Indian philosophy, the principle of life is indestructible and the strongest instinct in a highly evolved being cannot be self preservation but self manifestation. The Atman is trying to express itself through several sheaths of matter which hide it like so many veils. The more it pierces the veil and expresses itself, the higher is the evolution, the greater the mastery of the soul over matter, the broader the expansion of life. This evolution starts from a crude manifestation and ends in the perfect stage. And the plan of evolution is this. The manifestation of intelligence becomes more and more prominent as life proceeds towards its goal which is the perfect freedom of the Soul from the shackles of matter.

Eighty Four Lakhs of Expression

TO BE PASSED TO ATTAIN HUMAN TYPE.

Again, Western evolutionists believe that life is evolving as a whole, from species to species. They say that the human species came from the monkey species. The monkey species from the lower species and so on. In their scheme of evolution, there is no place for individual evolution. But individual life is the supreme thing. The Jatis or species are, of course, evolving, but much more important than that is the evolution of each individual life—the manifestation of his Chit. According to the Garbhapanchadash, the individual soul has to pass through eighty four lakhs of expressions of life or species before it can come to the human type in which it attains the power of discrimination to work out its salvation.

Then, again, we believe that creation is a cycle—a manifestation of something unmanifest. The cosmic energy in the manifested state is called Brahm (projection) and in the unmanifested state it is called Pralaya (dissolution). In the beginning, the whole universe with its living (Chit) and non-living (Achoit) principles remained in the Karana or causal state. Viewed from the universal collective standpoint, this Supreme Principle or Intelligence is called Isvara. There is no individuality there. So the Ego does not arise in the Karana state. Then a desire arose in Isvara Who willed—"I am one. I shall be many." Then the Cosmic energy became a little disturbed and the creation started. The Ego which is at the back of the universal state is called the Hiranyagarbha or the Universal Mind or the Cosmic Ego. It splits into many subjective and objective forms and enters the multiplicity in the universe. As this is true of the macrocosmic life, it is also true of the microcosmic or individual life. In the individual life also, there are the three states—the Bhutala (gross), Sukshma (subtle) and Karana (causal) states. At the time of the Pralaya (dissolution) the gross merges into the subtle and again the subtle merges into the causal. For example, the seed is the causal state of the tree.

Continued up.

NOTICE.

I hereby give notice that I have on September 18th, 1926, applied to the Government Agent, Northern Province, for the license shown in the schedule hereto annexed for the licensing period ending September 30th, 1927.

SCHEDULE REFERRED TO:—

NAME & ADDRESS OF APPLICANT:	Sabapathy Chettiar, Perampalam Chettiar, Jaffna.
DESCRIPTION OF LICENSES APPLIED FOR:	License for the sale of medicated wines.
STATE WHETHER APPLICATION IS FOR RENEWAL OF EXISTING LICENSE OR FOR A NEW LICENSE.	For Renewal of Existing License.

SITUATION OF PREMISES TO BE LICENSED:	Grand Bazaar, Jaffna—Kankesanthurai Road in Vannarponnai South-West bearing Assessment No. 204.
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3rd Oct. 1926
Mis. 922.
S. PERAMPALAM CHETTIAR.

NOTICE.

Parasangahawewa Station.

Commencing from October 1st, 1926, Parasangahawewa, situated at 134 mls., 50 Chs. between Anuradhapura and Madawachchi, Northern Line, will be opened for passengers and parcels traffic to and from all stations.

The following trains will call at Parasangahawewa:—

WEEK DAYS.

6.50 a.m. ex Colombo Fort, Parasangahawewa Departure 1.57 p.m.

7.45 a.m. ex Talemannar & 5.20 a.m. ex Kankesanthurai, Parasangahawewa departure 12.25 p.m.

SUNDAYS.

7.25 a.m. ex Colombo Fort, Parasangahawewa Departure 2.7 p.m.

5.20 a.m. ex Kankesanthurai, Parasangahawewa Departure 11.15 a.m.

General Manager's Office, Sept. 24, 1926.
G. 666, McILMAN, Act. General Manager.

Continued.

There is no individuality of the tree in the seed. But when the seed grows, diversification comes in as stem, leaves, flowers, fruits and so forth.

SOUL COMES FROM CHANDRA LOKA.

Why does this creation come into being, if God is really perfect and has no desire? In the previous Pralaya (dissolution) many souls have done various Karmas (actions) and they have not attained Moksha (liberation). In order to give them an opportunity to reap the fruits of their actions, and thereby to evolve higher and higher, the universe is projected. At first it is in the etheric state, then it comes to the molecular and atomic states and so on. According to the Vedas, at first, it was in the form of Prakriti Tatwa; then came Manas Tatwa, Akasha Tatwa, Vayu Tatwa, Tejas Tatwa and Jala Tatwa. In each state of the creation those souls who are fit to live in it, come and have their chance. For instance, in this gross physical world, only those with physical bodies can live. Again we have a belief that the soul comes to this world from Chandraloka (the world of the moon) where the bodies are made of Jala Tatwa. This resembles the Western notion that life has come from the moon. Some think that souls come from Suryaloka where their bodies are made of Tejas Tatwa. The idea is that life came from the subtle to the gross state of existence; from the Prakriti (causal state) to the Akasha (etheric) state, then to the Tejas (luminous) state, then to the Jala (watery) state and lastly the physical gross state. Then a question arises—whether a soul, which has attained the full evolution or has gone to a certain stage in its progress in the previous cycle, should retrace its path once more. No, it is not necessary. They remain in the Vayu or Chandra Loka till the present earth attains that stage of evolution in which it will be fit for their occupation.

Evolution is as true as evolution. The same law governs both. If a good and virtuous life takes man up the ladder of evolution, a wicked or brutish life will take him down. But the Vedantists believe that, on the whole, the general trend of life is upward. Man is bound only to be free, is suffering only to be happy. The Buddha (determinative faculty) which guides and controls his life, is made of Satwa and the movement of his life is towards the realisation of perfection. Of course, sometimes, there are set backs and the soul which goes down to the lower plane comes up with redoubled vigour to work up its evolution.

NISREKYASA—THE "SUMMUM BONUM" OF LIFE.

That is the reason why the Vedantists believe that even a worm which crawls in the dust will realise the highest perfection in course of time. This is the plan and purpose of evolution. It is true of both the Jati (species) and the individual. These Jatis are eternal as the human species and different animal and vegetable species. But the individuals come and go finding a place in these Jatis only for a short time. The Jatis are, as it were, the various rungs of the ladder for the individual soul to ascend. The manifestation of the species proceeds along with that of the whole earth. The manifestation of individual being proceeds with the evolution of the inner capacities or the expressions of the Atman till perfection is reached. With the savage, the interests are first limited to himself, then as he evolves more and more they are widened gradually to the family, the clan, the community and the nation. Ultimately he feels that he is the Self of the universe. The interests of the universe are his interests. Like Buddha, he feels even for the smallest worm that lives. He has freed himself from all the shackles of mind, body and individuality. That is Nisrekya—the attainment of summum bonum of life. When the principle of life has identified itself with the universal life, and its littleness disappears and it is beyond all wants. That state of unalloyed bliss is infinite perfection and unity. There is no going further, and evolution ends in the realisation of perfection of the infinite. What the modern evolutionists speak of in uncertain terms, the ancient sages of India have by their introspection expressed in greater detail and with greater thoroughness. —Vedagya Kesari.

Extra Uterine Pregnancy.

[Extracted from the "Home Physician and Guide to Health".]

"In extra-uterine pregnancy, the ovum is fertilized at some point between the uterus and the ovary, in the fallopian tube. It is a rare condition, though it is found more frequently since its recognition has become easier, than in olden times. Normally the ovum passes down the fallopian tube into the cavity of the uterus, pursuing its further development there. If it is arrested in the tube and grows there the fatal type of pregnancy results. Extra uterine pregnancy is most commonly of this form but it may develop in the ovary or even in the abdominal cavity.

This is a serious condition almost every case demanding operation. There may be a few cases of spontaneous cure as the ovum is discharged from its bed and absorbed, or dies and is changed into a hard chalky mass.

The usual symptoms are those of pregnancy. The patient may have menses, but small in amount. Some pieces of membrane may appear with the menses. There is a sensation of fullness on the affected side. When rupture occurs, there are agonizing pains low down in the side, which may last for an hour or more and there will appear signs of shock, nausea, vomiting, prostration, anxiety, pallor, rapid pulse, rapid breathing, and if surgical aid is not given death results.

When these latter symptoms occur which indicate internal hemorrhage, the patient should be put to bed; the bed should be elevated at the foot, an abdominal binder applied, and an ice bag placed over the abdomen while the physician is being notified. Send for a doctor at once for an operation is inevitable."

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8250.

In the Matter of the Estate of the late Somanather Saravanasamuttu of Changanal West, Jaffna

Deceased.
Somanather Marimuttu of Changanal West, Jaffna

Vs.

1. Ponnupillai widow of Somanather Saravanasamuttu of Changanal West, Jaffna
Minor. 2. Sivapakkiam daughter of Somanather Saravanasamuttu of Do

Respondents.

This matter of the Petition of the above-named Petitioner, praying that the abovesaid 1st Respondent be appointed Guardian ad litem over the minor the 2nd Respondent and praying for grant of Letters of Administration to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on September 14, 1926, in the presence of Mr. A. K. Navaratnam, Proctor, on the part of the Petitioner and the Affidavit of the Petitioner dated September 13, 1926, having been read.

It is further ordered that the abovesaid 1st Respondent be appointed Guardian ad litem over the said minor the 2nd Respondent, and it is declared that the Petitioner is the brother and next of kin of the abovesaid deceased and is entitled to have Letters of Administration to the Estate of the abovesaid deceased issued to him accordingly, unless the abovesaid Respondents or any others shall appear before this Court on or before October 28, 1926, at 10 a.m. and show sufficient cause to the satisfaction of this Court to the contrary.

September 28, 1926. G. W. Woodhouse, District Judge.

O. 1145.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6209.

In the Matter of the Estate of the late Ermy Sophia Swanasayakey of Nallore

Deceased.
Peace Nayagam widow of Asaeratham Hoole Nayagam of Nallore

Vs.

Minor. 1. Bulch Peace Ruth Nayagam of Nallore
2. E. Sri Hoole of do

Respondents.

This matter of the Petition of the Petitioner praying that the abovesaid 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent and that Letters of Administration be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on July 29, 1926, in the presence of Mr. C. L. Sivalaratnam Proctor on the part of the Petitioner and the Affidavit of the Petitioner dated July 26, 1926, having been read;

It is ordered that the abovesaid 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent for the purpose of protecting her interest and of representing her in this case and that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents shall appear before this Court on or before August 24, 1926, and state objection or show cause to the contrary.

August 15, 1926. G. W. Woodhouse, District Judge.

Time to show cause extended to 5.10.1926.

O. 1144. G. W. W. D. J.

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